

THE CITY OF JESUS AND THE VIA DOLOROSA.

BY THE EDITOR.

JERUSALEM has truly been called the city of David,¹ for David made it his capital and the center of his kingdom, but Jerusalem has become more to the world,—it has become the city of Jesus, who in popular tradition is called the son of David.



JERUSALEM FROM MT. SCOPUS.

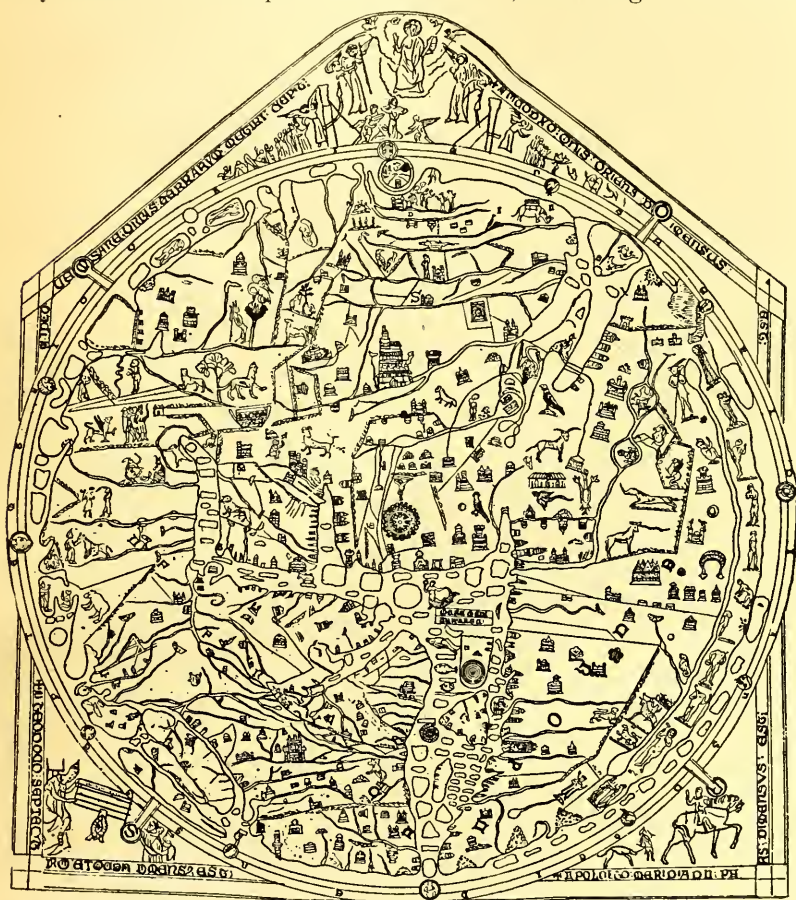
By David Roberts.

Jesus himself, in a well-known passage (Mark xii. 35-37) refuted the claim that the Messiah had to be the son of David; nevertheless, the common people, the blind, the lame, and the lepers who came to be healed, addressed him, "Jesus, thou son of David"; and

¹ This article should be read in connection with a former one entitled "The City of David" which appeared in *The Open Court* for October, 1909, p. 610. Compare also "The Birthplace of Jesus," *Open Court*, Dec., 1909.

whether or not he was the son of David according to the flesh, Jesus has retained this name in the history of the Christian Church; it has become a title which denotes his claim to Messiahship.

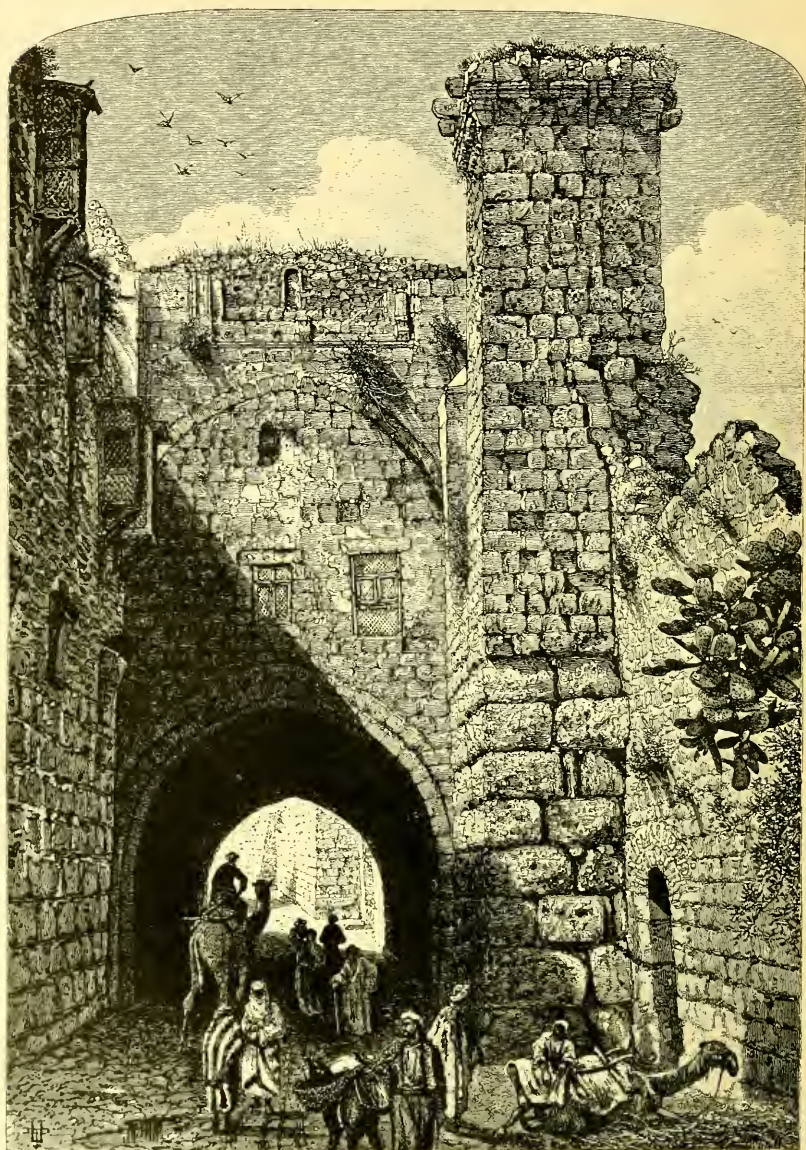
If we accept the records of the three synoptic Gospels, we must assume that Jesus spent most of his life in Galilee, and when he came to Jerusalem to take part in the Passover, he was greeted as the



THE HEREFORD "MAPPA MUNDI" OF 1280.
Showing Jerusalem in the center of the world.

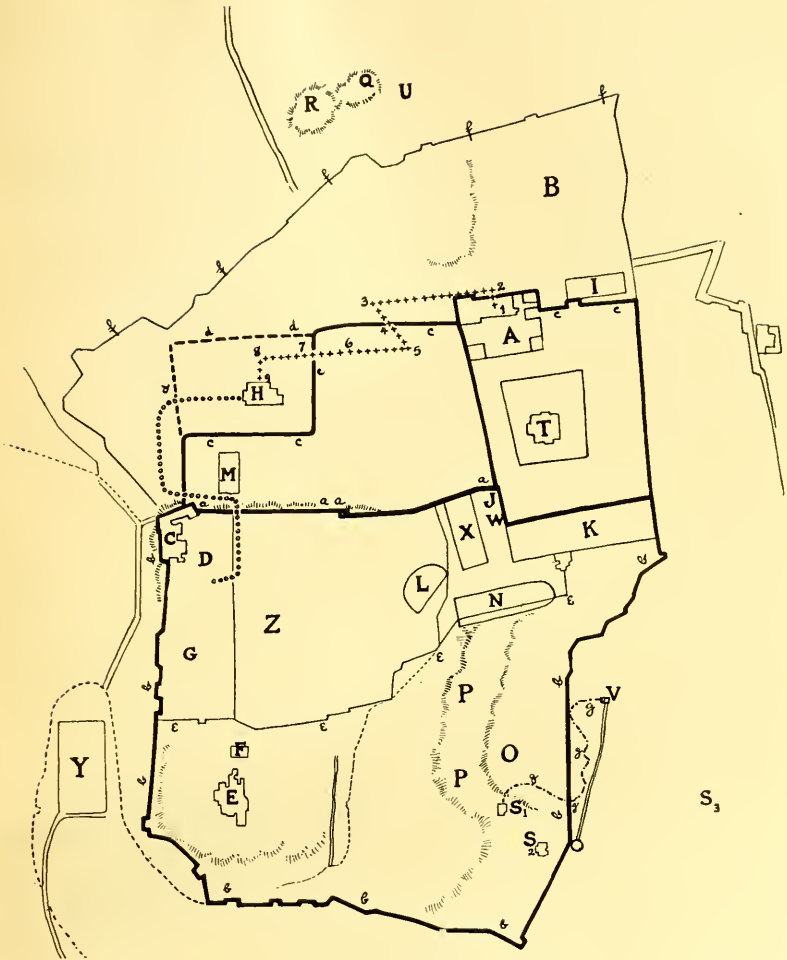
Messiah by his friends, presumably the Nazarenes, and thereby he offended both parties, the orthodox Jews and the Romans. The result was his tragic death on the cross. Thus properly speaking Jerusalem was not the city of Jesus, not the place where he lived, but the place of his death, the scene of his martyrdom. Nevertheless, Jeru-

salem has become the city of Jesus and we need not wonder that in the Middle Ages Christians regarded it as the center of the world.



OLD WALLS ON THE SITE OF FORT ANTONIA.

Ever since Christianity became the dominant religion of the Roman Empire, Christian pilgrims have tried to identify the places



SKETCH OF JERUSALEM.

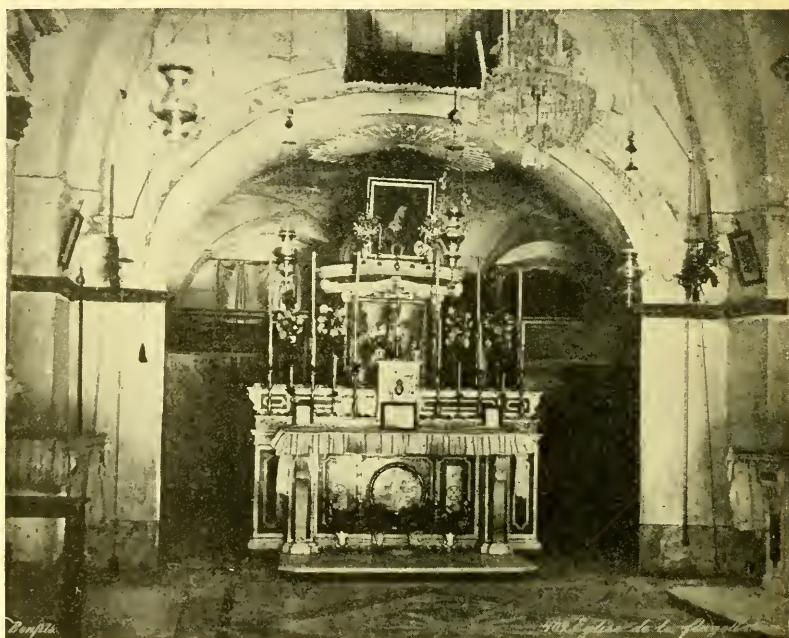
A. Fort Antonia.—B. Bezetha.—C. Citadel.—D. Site of Herod's Palace.—E. Coenaculum (David's Tomb).—F. House of Caiphas.—G. Herod's Gardens.—H. Holy Sepulcher.—I. Pool of Akra.—J. Hall of Justice, *Mehkemeh*.—K. Basilica of Herod, now the Mosque of Akra.—L. Theater.—M. Amygdalon, pool of the towers.—N. Hippodrome.—O. Mount Ophel, the site of ancient Zion.—P. Tyropæon valley.—Q. Gordon's Golgotha.—R. Gordon's Tomb of Christ.—S₁. Upper Pool of Siloam.—S₂. Lower Pool of Siloam.—S₃. Village of Siloam.—T. Site of the Temple on Mt. Moriah, the present Dome of the Rock.—U. Grotto of Jeremiah.—V. Spring of the Virgin, the ancient Gihon.—W. The Jews' Wailing Place.—X. Nystos, a Colonnade.—Y. Birket es-Sultan, probably the ancient Serpent's Pool.—Z. Akra or upper city, erroneously identified with Zion.

aaa. Northern part of first wall.—bbb. The remainder of the first wall.—ccc. Second wall at the time of Christ.—ddd. Alternative course of the second wall.—eee. The present southern wall, not existing in the time of Christ.—f. The present northern wall, probable course of the third wall built under Herod Agrippa after the time of Christ.—ggg. The Siloam tunnel.—+++. The line of crosses starting from A (Fort Antonia) and ending in H, the site of the traditional Golgotha and the Holy Sepulcher, is the course of the Via Dolorosa, according to tradition. The stations are marked on it in figures.

The dotted line from D (the palace of Herod, where the Roman governor used to reside) to H (the Holy Sepulcher), is an alternative course which for many reasons is more probable.

The present *Mehkemeh* or Hall of Justice (J), is presumably the place of the Jewish Sanhedrin at the time of Christ.

where Jesus walked with his disciples, where he stood before Pontius Pilate, where he carried the cross, where he was crucified, where he lay buried and rose from the dead, and finally where he ascended into heaven. No one could answer the many inquiries of the Christian pilgrims, but gradually their pious zeal found satisfaction when with the aid of native guides, the possible spots of all the several events of the great drama of the life of Jesus were pointed out. Possibilities were reported as probabilities, and in the course of time, probabilities hardened into definite assertions. Thus it came to pass that to-day every place where any detail of the tragedy of the cross was enacted



THE ALTAR IN THE CHURCH OF THE FLAGELLATION.

has been localized and the Via Dolorosa marks the path which Jesus traveled from the court of Pilate in the Prætorium where the Roman garrison was quartered, to Golgotha, the place of crucifixion.

It is indicative of the uncritical zeal of this primitive archeology that every event has its own separate place assigned to it, even those which happened in one and the same place, and even those which did not happen at all, as for instance the legend of St. Veronica.

The place of Pilate's court of justice has been identified with the site of the old fort Antonia, now occupied by a medieval building

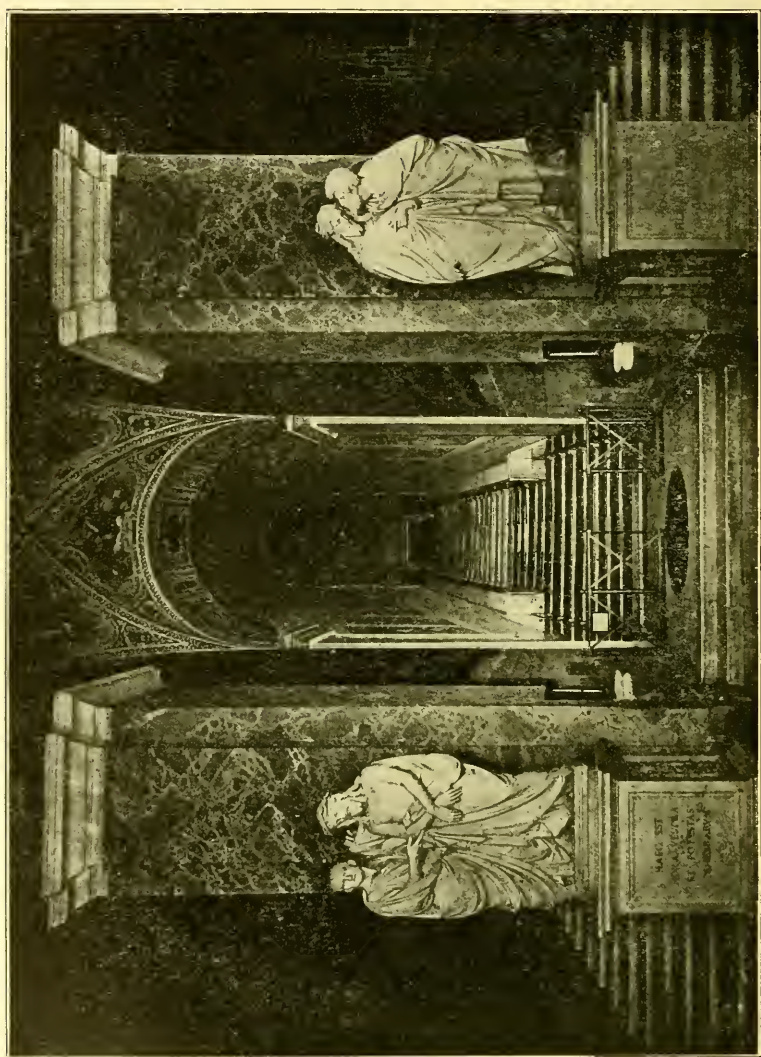
which serves as a casern for Turkish infantry. From here the Via Dolorosa passes through narrow streets in the direction toward the Church of the Holy Sepulcher. Here the visitor of Jerusalem must



THE ARCH OF ECCE HOMO.

be warned not to expect even a remote resemblance between the past and the present, for we must bear in mind that Jerusalem has been destroyed and rebuilt several times since the days of Christ,

and the very surface of the topography has been considerably changed. This is especially true of the present Via Dolorosa which lies more than 12 meters above the pavement of the old road built in the days of Herod.



SCALA SANTA.

Think of the difference! The rubbish of centuries, the débris of the old city walls and of houses lie piled up here almost forty feet high, filling up the lower ground before the first and older city wall of the narrower enclosure. All this is now forgotten and the pil-

grims feel blessed in the thought of walking on the road sanctified by the passion of their Saviour, and it seems cruel to disturb the naive belief of these simple people.

The Gospels tell us how Pilate, anxious to have Jesus set free, endeavored to appease the excited multitude and so ordered the prisoner scourged and had him exhibited in his pitiable plight, crowned with thorns and dressed in purple. A church marks the



WHERE THE VIA DOLOROSA STARTS.

spot of flagellation, and a little toward the west, in an arch over-bridging the street, Pilate is supposed to have presented Jesus to the Jews saying, "Behold the Man," (John xix. 5). It is called the Arch of Ecce Homo. The place now belongs to the Zion sisters and is used as the choir for their church.

Tradition enumerates fourteen stations which have been localized on the Via Dolorosa. They are as follows:

- Station I. Jesus Is Condemned to Death.
Station II. Jesus Is Made to Bear His Cross.
Station III. Jesus Falls the First Time Under His Cross.
Station IV. Jesus Meets His Afflicted Mother.
Station V. Simon the Cyrenian Helps Jesus to Carry His Cross.
Station VI. Veronica Wipes the Face of Jesus.
Station VII. Jesus Falls the Second Time.
Station VIII. Jesus Speaks to the Women of Jerusalem.
Station IX. Jesus Falls the Third Time.



STATION III: WHERE JESUS FELL FOR THE FIRST TIME UNDER THE CROSS.

- Station X. Jesus is Stripped of His Garments.
Station XI. Jesus Is Nailed to the Cross.
Station XII. Jesus Dies on the Cross.
Station XIII. Jesus Is Taken Down from the Cross.
Station XIV. Jesus is Placed in the Sepulcher.

The first station has been fixed on the stairs of the old Fort Antonia and is situated in the present infantry casern. The staircase has been removed to the Church of St. John Lateran at Rome where it is known as the Scala Santa.

The second station is at the foot of the stairs and here the Via Dolorosa starts, running westward. It passes underneath the arch of Ecce Homo and further down at the corner Christ is said to have broken down for the first time under the cross, before a little building with blind doors. This is the third station marked by a broken column, set up before the Austrian hospice. Here the Via Dolorosa



THE HOUSE OF DIVES.

takes a sharp turn toward the southeast and we pass the fourth station where Jesus met his mother.

On the next corner we turn to the right again westward, but before we follow the Via Dolorosa we will cast a glance at the humble dwelling of poor Lazarus of the parable and at the more

pretentious building of Dives, the rich man at whose gate Lazarus sat to receive alms.

The further course of the Via Dolorosa leads straight west through a street of arches, one of which belongs to the house of Veronica, and close by is the place of the sixth station, where accord-

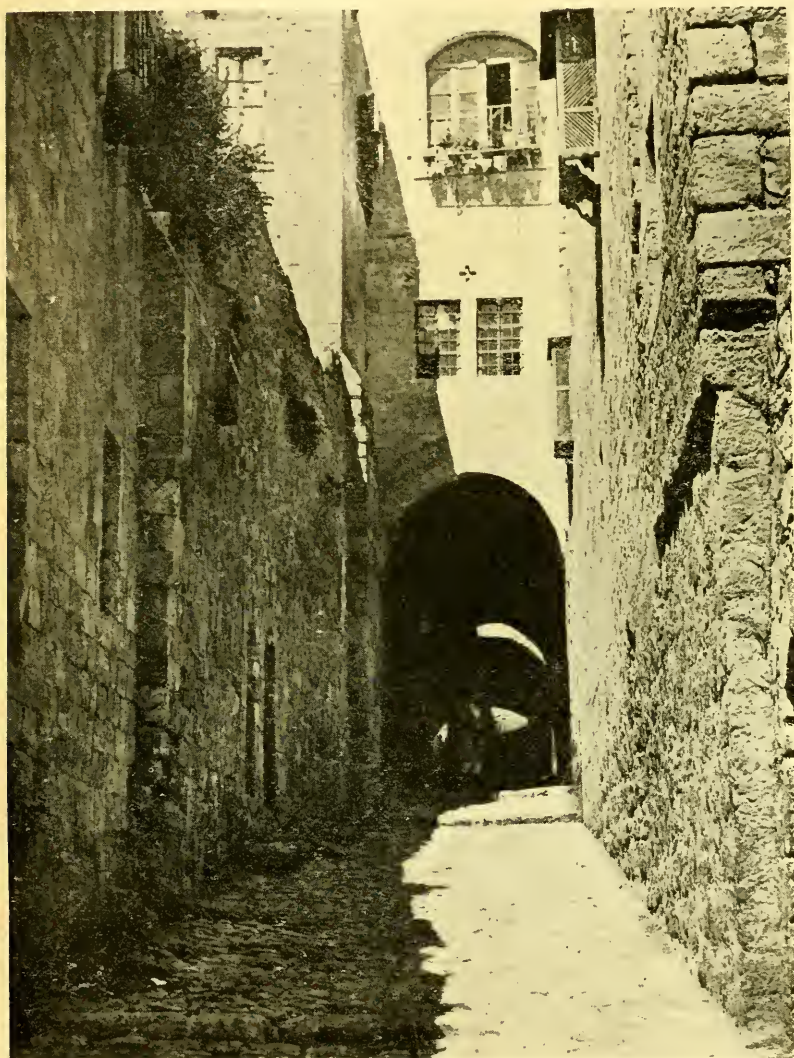


THE ARCH OF VERONICA'S HOUSE.

ing to the legend the pious matron wiped the sweat from the forehead of Jesus. There are three more stations on the Via Dolorosa; Jesus falls a second time (VII), then he speaks to the women of Jerusalem (VIII), and near Golgotha he falls the third time (IX).

The last five stations, X-XIV, are within the Church of the Holy Sepulcher.

The Church of the Holy Sepulcher is full of reminiscences of



STATION VI: WHERE VERONICA WIPED THE SAVIOUR'S FACE.

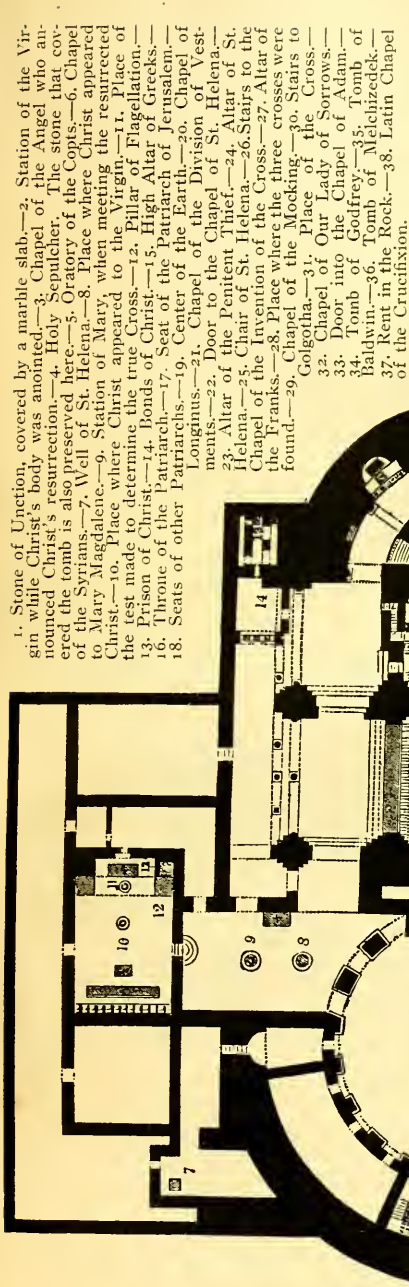
the details of the passion of Jesus. We enter the church from the south. Opposite the entrance lies the Stone of Unction, to the left a staircase leads up to the chapel of Golgotha or Calvary, the place

of Crucifixion. It is now about fourteen feet above the natural rock, because the soil of this hill, as we are told, has been removed to Rome. Nevertheless in the chapel below the three holes are still



ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHER.

visible in which the crosses of Jesus and of the two thieves stood, and there may also be seen the rent in the rock caused by the earthquake that shook the world at the moment of Christ's death.

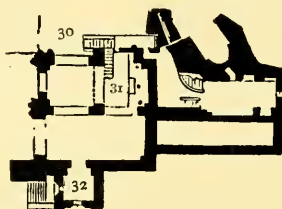


1. Stone of Unction, covered by a marble slab.—2. Station of the Virgin while Christ's body was anointed.—3. Chapel of the Angel who announced Christ's resurrection.—4. Holy Sepulcher. The stone that covered the tomb is also preserved here.—5. Oratory of the Copts.—6. Chapel of the Syrians.—7. Well of St. Helena.—8. Place where Christ appeared to Mary Magdalene.—9. Station of Mary, when meeting the resurrected Christ.—10. Place where Christ appeared to the Virgin.—11. Place of the test made to determine the true Cross.—12. Pillar of Flagellation.—13. Prison of Christ.—14. Bonds of Christ.—15. High Altar of Greeks.—16. Throne of the Patriarch.—17. Seat of the Patriarch of Jerusalem.—18. Seats of other Patriarchs.—19. Center of the Earth.—20. Chapel of Longinus.—21. Chapel of the Division of Vestments.—22. Door to the Chapel of St. Helena.—23. Altar of the Penitent Thief.—24. Altar of St. Helena.—25. Chair of St. Helena.—26. Stairs to the Chapel of the Invention of the Cross.—27. Altar of the Franks.—28. Place where the three crosses were found.—29. Chapel of the Mocking.—30. Stairs to Golgotha.—31. Place of the Cross.—32. Chapel of Our Lady of Sorrows.—33. Door into the Chapel of Adam.—34. Tomb of Godfrey.—35. Tomb of Baldwin.—36. Tomb of Melchizedek.—37. Rent in the Rock.—38. Latin Chapel of the Crucifixion.

For Golgotha on the second floor (Nos. 30, 31, 32) see next page.

PLAN OF THE CHURCH OF THE HOLY SEPULCHER.

There are three chapels here on the second floor of this spot identified with Golgotha. The first room from the north where we enter is the Chapel of the Erection of the Cross.



THREE CHAPELS ON THE SPOT OF GOLGOTHA.

On the second floor of the Holy Sepulcher to the right of the entrance.

The second one is a chapel commemorating the nailing on the cross, and a little vestibule on the southern wall leads to the place



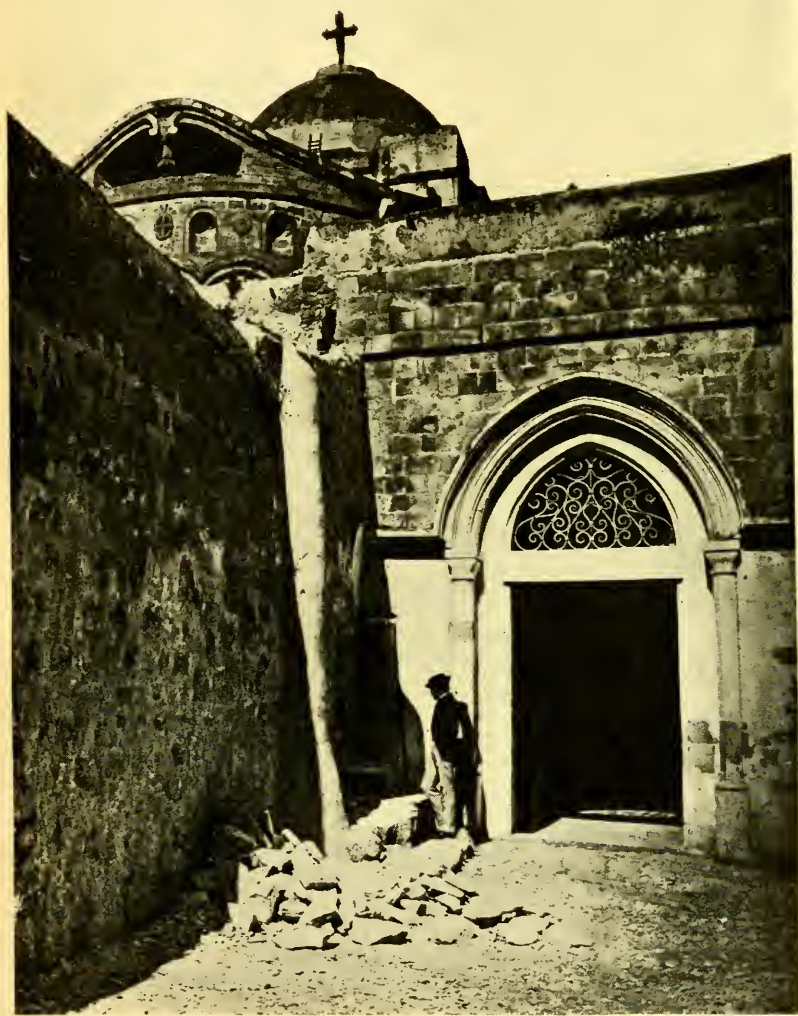
CELEBRATION OF MASS AT THE STONE OF UNCTION.

By David Roberts.* The stone in sight is a marble slab which protects the "stone of unction."

before the Church of the Holy Sepulcher, and this vestibule is said to mark the spot where the mother of Jesus stood in agony witnessing

* The illustrations of David Roberts are published in a large *edition de luxe* under the title, *The Holy Land, Syria, Idumea, Arabia, Egypt and Nubia*. Illustrations by David Roberts, R. A., Historical Description by Rev. George Croly, LL. D.

the crucifixion. It is called the Chapel of Agony, and is sacred to Our Lady of Sorrows.



STATION IX: WHERE JESUS FELL THE THIRD TIME.

Now we must remember that these rooms marking the place of Golgotha or Calvary, the Chapel of the Erection of the Cross,

the Chapel of Crucifixion, and the Chapel of Agony, are on the second floor. Underneath we find in the north the Chapel of Adam, for tradition claims that Adam lies buried here, and the same place is considered as the tomb of Melchizedek. During the Crusades Godfrey of Bouillon and his brother Baldwin were buried here, but the tombs were destroyed by the Mohammedans, and we have only the places of their monuments marked.

Underneath the Chapel of Agony there is a small shrine dedicated to Mary of Egypt, which is not accessible from the inside of the church but only from the court south of the Holy Sepulcher. The legend goes that when Mary of Egypt tried to enter the church,



STATIONS XII AND XIII. THE CHAPEL OF MT. CALVARY.

By David Roberts.

she was repelled by a mysterious power, but the Virgin Mary protected her and this chapel was dedicated to her memory.

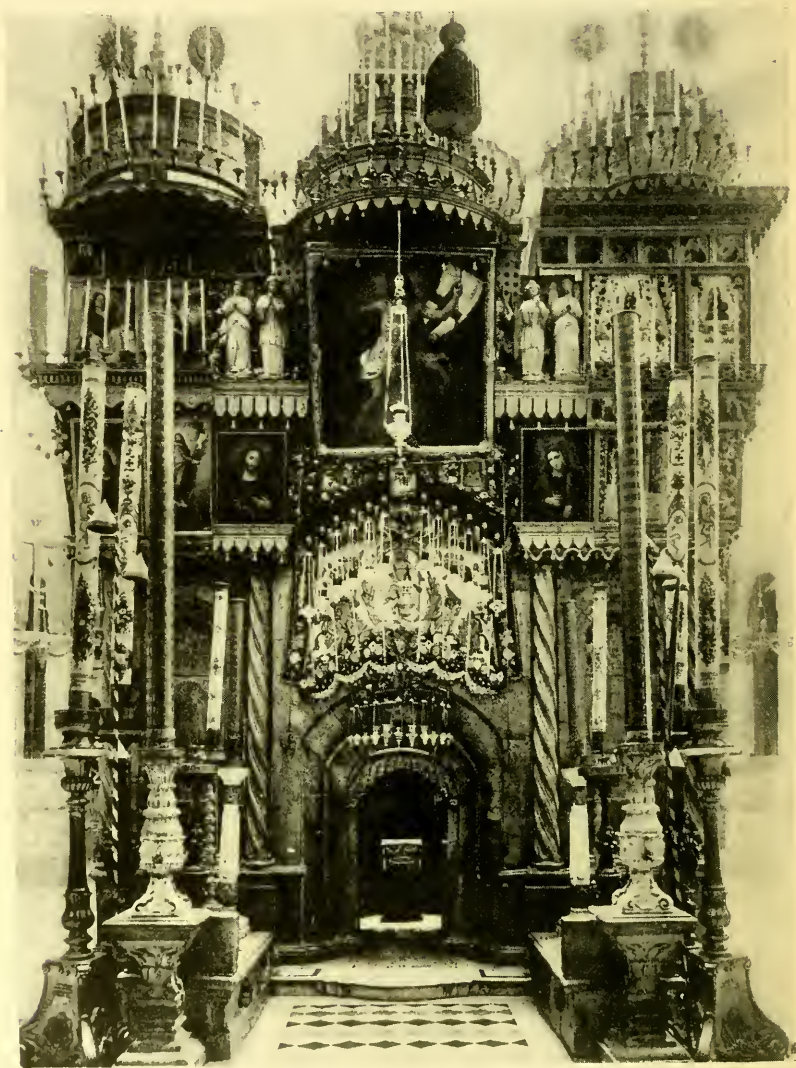
We now leave the place of Calvary and seek the Holy Sepulcher proper, a shrine situated in the center of the rotunda in the western part of the church. It covers a rock cut tomb which is believed to be the grave in which the body of Jesus was laid.

The entrance to this shrine is from the east. The tomb is situated in the interior, and the stone which served as a cover is placed in the center of it. Before we reach the tomb we pass through a small round chapel, which is called the Chapel of the Angel, being the



STATION XIV: INTERIOR OF THE HOLY SEPULCHER.

place where sat the angel who announced the resurrection of Christ to those who visited the tomb.



INTERIOR OF THE CHURCH OF THE HOLY SEPULCHER.

On the eastern part of the tomb there is an altar called the Oratory of the Copts. Opposite this oratory lies the Chapel of the Syrians, through which we must pass in order to reach the rock cut

tombs of Joseph of Arimathea and of Nicodemus. Archeologists consider them as of unquestionably old Jewish origin.

In the northeastern part of the rotunda the place is shown where Christ appeared to Mary Magdalene, and still further north there is a spot where he appeared to his mother the Virgin Mary.

Empress Helena, the wife of Constantine, visited Jerusalem, and guided by dreams she discovered with the clever assistance of Cyril, then bishop of the holy city, the three crosses which lay hidden in a cave west of the Church of the Holy Sepulcher. This event is known in Church history as the story of the Invention of the Cross, and we are told that the Cross of Jesus manifested itself by a mir-

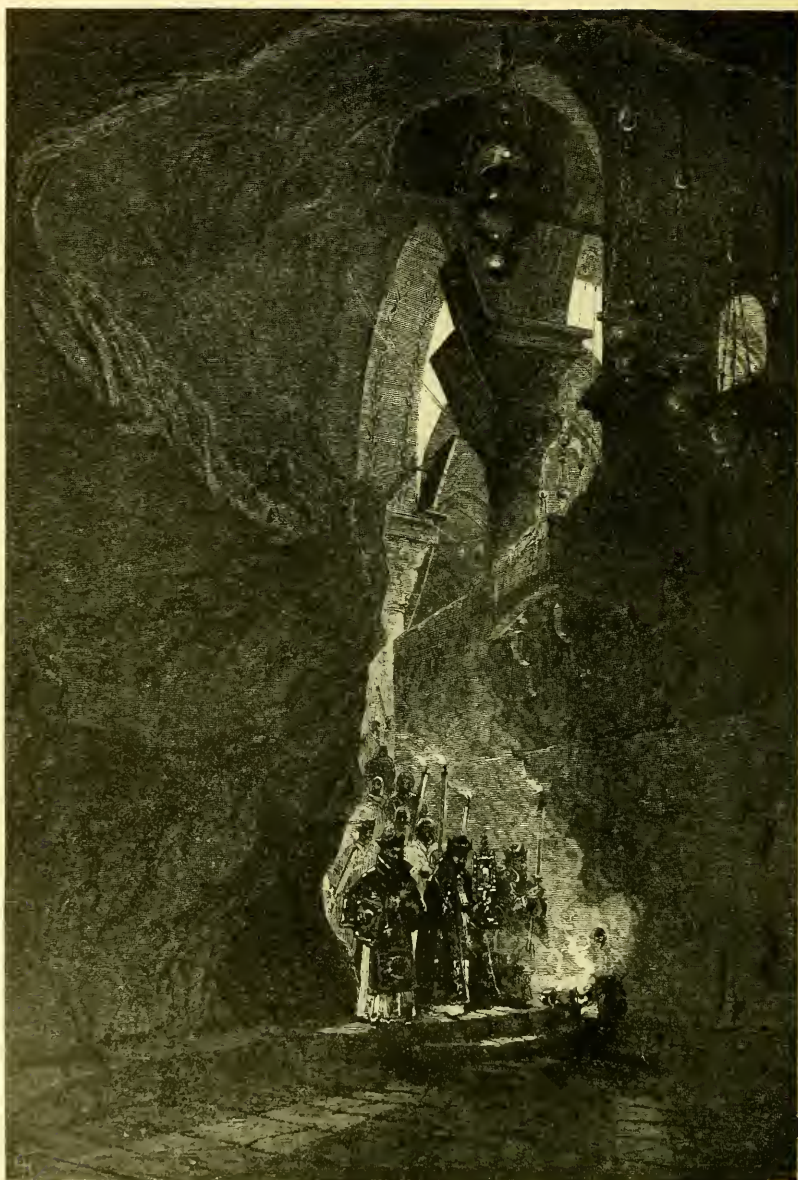


THE CHAPEL OF ST. HELENA.

By David Roberts.

acle. In the presence of the Empress a sick person was requested to touch the three crosses successively. Two of them proved of no avail, but the touch of the third one cured the palsy-stricken patient and he stood up at once and walked.

The place where Empress Helena sat when the test was made to decide which of the three crosses was genuine, is shown to this day in the Church of the Holy Sepulcher while the wood of the cross has been sold all over Christendom. In the same room the Pillar of Flagellation is preserved. Passing now into the center of the church we find in the middle of the nave the stump of a column



CHAPEL OF THE INVENTION OF THE CROSS.

which was called the center of the earth. When looking toward the east where the high altar stands we have before us in the center the shrine of the Patriarch of Jerusalem, on the pillar toward the right the seat of the Patriarch of Jerusalem, and toward the left the seat which was occupied by the next highest dignitary on festive occasions. In the northeastern part of the church there is a gloomy room called the prison of Christ, and in the vestibule which leads to it we can see the bonds of Christ.

In the semicircular eastern wall of the church we find several little chapels. In the center there is the Chapel of the Division of Vestments, toward the north the Chapel of Longinus, the Roman captain who pierced Christ's side with a lance, and toward the south is an altar called the Chapel of the Mocking. It contains a wreath made of the same kind of thorns with which Christ was crowned when the soldiers mockingly called him king.

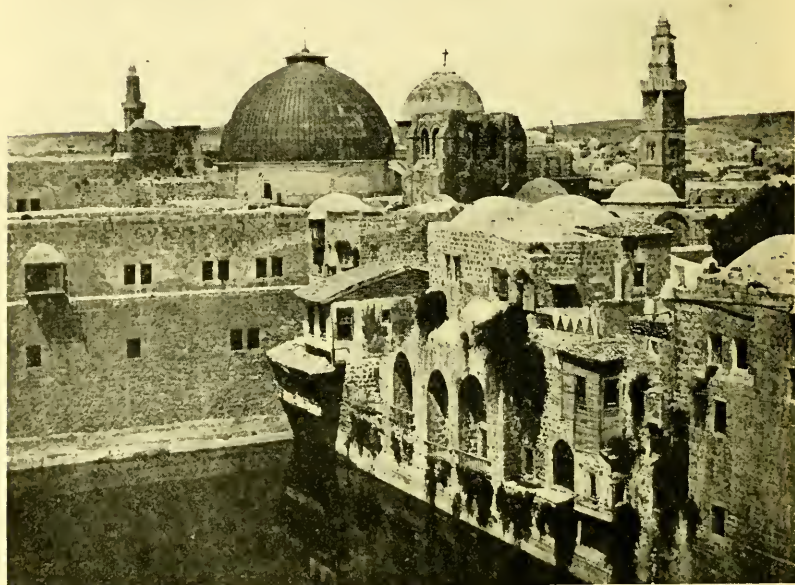
Between the Chapel of the Division of Vestments and the Chapel of the Mocking a door leads down into a crypt called the Chapel of St. Helena, in the eastern wall of which we have toward the north the Chapel of the Penitent Thief, in the center the Altar of Helena and toward the south the visitor descends still further down into a place which seems to have been an old cistern. This is the place of the Invention of the Cross. It is divided into two parts, a little chapel called the Altar of the Franks and the interior of the grotto, the place of the Invention of the Cross. The spot where Christ's cross lay was on the eastern side. The place where the crosses were tested has been mentioned above, and it is known as the Chapel of Apparition where Christ appeared to his mother.

* * *

When we now ask how far we can know that this place is the ancient Calvary we find no definite evidence in its favor, but on the other hand we must confess that it would be very difficult to disprove it. Some archeologists claim that the place of the Church of the Holy Sepulcher lies within the second wall of Jerusalem, which would compel us to seek Golgotha further north, and people who accept this conclusion have discovered a knoll not far north of the present city wall, which with some imagination may be regarded as having a remote resemblance to a skull. A tomb west of it has been claimed to be the tomb of Christ, but when we consider that this place must have been quite distant from the old city walls we hesitate to accept the new theory and the traditional spot appears more acceptable if we bear in mind that we are confronted with an

early belief which is not based upon any learned or archeological theory and yet may be upheld on the basis of recent investigations.

Golgotha lies now within the city limits, and with the present extent of the city which is approximately the same as at the time of its destruction under Titus in 70 A. D., it must have appeared very improbable that the place where the Church of the Holy Sepulcher stands was the site of the crucifixion. We may assume therefore that the spot was not selected by guess, but that in the times of Constantine its identification was based on old and perhaps reliable traditions. It is quite probable that the place of execution



THE POOL OF HEZEKIAH, i. e., AMYGDALON.

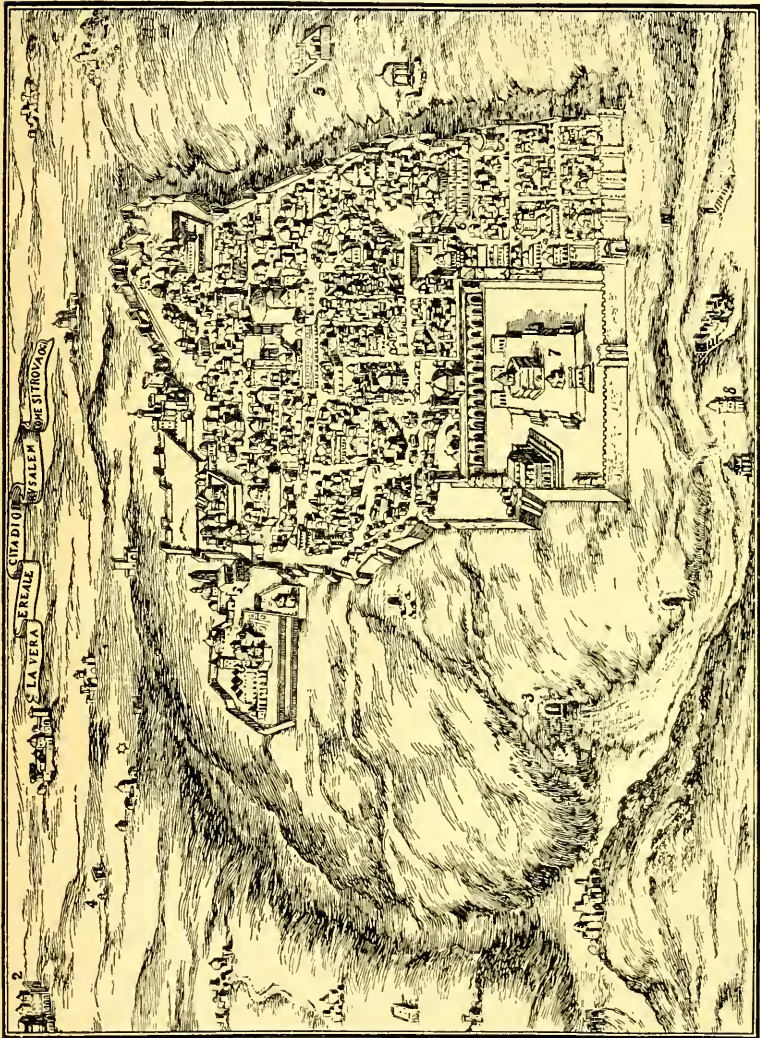
where more than one patriot died for his country was well remembered by the people.

* * *

The decision of the question where Golgotha has to be located depends largely on the course of the second wall, and we will insert here a brief sketch of the gradual development of Jerusalem.

We know that the old Jerusalem of David must have stood on Ophel in the southeast, now outside of the city walls, and this accordingly is the site of the ancient Mount Zion, not the hill in the

southwest of the present Jerusalem which is now called Zion. Here on Ophel too we would have to seek for the site of the true tomb of David which (according to Acts ii. 29) was still standing in the time of the apostles.



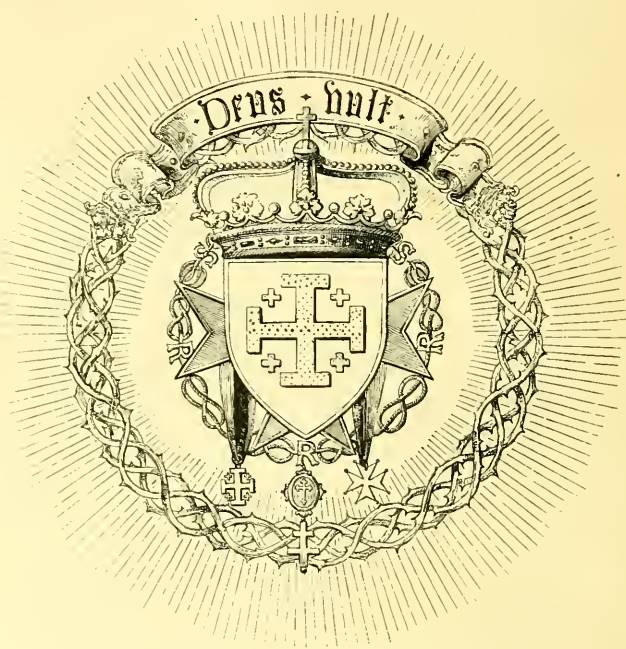
PLAN OF JERUSALEM, ABOUT 1600. (Amico, *Trattato della Terra Santa*.)

1, Jewish Quarter. 2, Bethlehem. 3, Pool of Siloam. 4, Tomb of Rachel. 5, Tomb of the Kings. 6, Palace of Herod. 7, Mosque of Omar. 8, Tomb of Absalom.

Solomon built his palace on the southern ridge of Mount Moriah and north of it on the place of the Dome of the Rock he erected the temple. There is no question about the identity of this spot. In the meantime the city grew toward the west and extended into the

Tyropœon valley and to the present Armenian quarter, viz., the hill which is now wrongly called Mount Zion.

On the northern end of this new quarter the Maccabees built their castle, the foundations of which lie under the present citadel and the tower of David so called. Here Herod resided and his gardens extended further down into the place now occupied by Turkish barracks, and a little beyond into the Armenian gardens. Here too the Roman governors took up their headquarters while staying in Jerusalem, and Josephus informs us (*De Bello Jud.* II,



COAT OF ARMS OF JERUSALEM.

14, 8) that Florus, a predecessor of Pontius Pilate, had set up his tribunal before the palace of Herod.

Herod's rule was a time of prosperity, and he beautified the city with many buildings. He began in 20 B. C. in a magnificent style the restoration of the temple which was not completed until about 63 A. D. He surrounded the temple with cloisters and fortified it. He built a theater and a town hall (presumably on or near the present *mehkemeh*, the Turkish court of justice), and strengthened the citadel by adding to it four strong towers called Psephinus, Hippicus, Phasaël and Marianne. He rebuilt the fort Baris erected

by John Hyrcanus north of the temple area, and named it "Antonia" in honor of his Roman protector, Mark Antony.

The so-called first wall of Jerusalem ran from the palace of Herod, the present citadel, in an easterly direction toward the temple area, and enclosed in the south a large tract that lies now outside of the city walls.

The further growth of the city was toward the north, and in the days of Jesus the suburb, called Akra by Josephus, had been enclosed by a second wall, the course of which has been only partially determined. It seems to have enclosed the pool Amygdalon,² identified by tradition with the pool of Hezekiah, and at the citadel must have joined the old wall coming from Fort Antonia.

North of the second wall in the present Mohammedan quarter even in the days of Herod a suburb of villas had grown up, called Bezetha, which according to Josephus³ means "new city," but is probably the Hebrew Bethzitha,⁴ i. e., "house of olives." We are told that it was separated from Fort Antonia by a deep trench, but we do not know how far the village extended toward the west. Almost two decades after Christ's death Herod Agrippa the First undertook to protect Bezetha by a third wall which appears to have followed the same line as does the northern wall of the present Jerusalem.

In order to determine the site of Golgotha, the question is only whether the second wall did or did not enclose the site of the Church of the Holy Sepulcher. Schlick favors the latter view, Mitchell⁵ the former; but a final decision will not be reached until

² Presumably a transcription of the Hebrew מִגְדָּלֵי הַמִּצְדָּה, i. e., "the pool of the towers." The name Magdala is probably also derived from מִגְדָּל.

³ If Josephus is right the original name of the suburb would be in Palestinian Syriac *Beth Khasda* (בֵּית חַסְדָּא) or in Aramaic *Beth Khadta*. See Grätz, *Gesch.*, III, Note ii.

⁴ The name *beth zitha* (בֵּית זֵיתָא "olive house") would be nearer to the Greek transcription "Bezetha." The author of the first Book of Maccabees calls the place "Bezeth."

It is not impossible that "Bethzatha," mentioned in John v. 2, also written "Bezatha" and Bethsaida," is the same name.

The rendering adopted in the authorized version which is "Bethesda" follows the reading of Jerome. It gives good sense, for it means "house of mercy" (בֵּית הַחֲמִידָה), but not being supported by the best codices it must be regarded as a late version. If Bethesda (or Bethzatha) is the same as Bezetha, the pool of Bethesda would most likely be the present Birket Isra'in. This contains very little water to-day and is a conflux from the neighboring houses. Two arches still standing are supposed to be the only ones left of the five "porches" mentioned in John v. 2.

⁵ See *Journ. for Bibl. Lit.*, XXIII, p. 142.

excavations can be made which would trace with some definiteness the second wall.

Professor Dalman believes that the Church of the Holy Sepulcher is most likely the spot where Golgotha must be sought, but he rejects the traditional Via Dolorosa by denying that Pilate sat in judgment in Fort Antonia. The probable place of the Roman procurator's court must be sought either in the town hall, the present *mehkemeh*, or, what is most probable, in the palace of King Herod, the present citadel.

For practical purposes it is quite indifferent whether or not the Church of the Holy Sepulcher stands on the site of Golgotha. Even if tradition were mistaken the place has become historical through the Crusades. Here is the place where Christian zeal founded a kingdom intended to commemorate the life, death, and resurrection of Christ. Here the first rulers of the kingdom of Jerusalem lay buried and here Western courage has struggled against odds with Orientals who were native to the soil and possessed all the advantages of climate, of a control of the base of supplies and familiarity with the theater of the war.

The kingdom of Jerusalem was a dream temporarily realized. The city itself was not the place which could for any length of time withstand Mohammedan assault. The lack of water supply and the unwholesome conditions resulting therefrom, as well as the heat to which Europeans are not accustomed rendered it impossible to maintain the city and with it the surrounding country.

Jerusalem as a Christian possession in Mohammedan territory has been lost and could be regained only on the condition that the whole Orient would be Westernized, a proposition not likely to be realized for centuries.

Now and then the Jews have thought of again taking possession of Palestine and making Jerusalem the headquarters of Judaism. Of late this movement has been supported by a strong party called the Zionists, but so far nothing has been accomplished, and it would be difficult to harmonize their interests with Mohammedan prerogatives. At present on the most sacred spot of the Jewish faith stands a Mohammedan mosque the rights to which no Mohammedan would willingly surrender.